THE BENEFIT OF AFFLICTIONS TO THE People of God.

OPENED and APPLYED IN A

SERMON

Preached at St. *Maryes* in *Nottingham*, *March*, 31. 1659.

At the Funerall of Mrs. *Winnifrid Pierrepont*, Onely Daughter to the Honourable *Mrs. Aliſſamon Pierrepont*, Widdow to the Honourable *Francis Pierrepont*, Eſq; Son to the Right Honourable, *Robert* Late Earl of *Kingſton*.

By JOHN WHITLOCK M.A. Miniſter of the Goſpel at St. *Maries* in *Nottingham*.

And we know, that all things ſhall work together for good, to them that love God, Rom: 8. 28.

——*Why make ye this adoe, and weep, the Damoſel is not dead but ſleepeth*, Mark 5. 39.

LONDON, *Printed by* M. Simmons, *In the Year*, 1661.

TO THE HONOURABLE

The Lady *ALISAMON PIERREPONT*

At *London.*

Madam,

YOU have your ſelf ſometimes been pleaſed to intimate your deſires, that the Sermon I preached upon the ſad occaſion of the Funerall of your late Dear, and (at the time of her death) only remaining Child and Daughter, Mris *Winifred Pierrepont*, might be printed: A matter I did, and do earneſtly deſire to be excuſed in, as not at all affecting to appear in Print, having never done it but once upon a like ſad, nay ſadder occaſion. And I was and am the more unwilling, becauſe I would not alwayes in my addreſſes to you be as one of *Jobs* Meſſengers, at leaſt ſo far as to renew the remembrance of your great loſſe in, and ſad ſorrows for the death of, firſt your deareſt Husband, and ſince dear and only Child. And I well hoped the cauſing the Notes of the latter Sermon to be written out for you, might have ſatisfied your Honours deſires, and ſerved for your private uſe: But you have

ſince been pleaſed by your *Chaplain* (my Reverend and very good friend) Mr. *Stevens*, more fully to expreſſe your deſires, which are to me inſtead of commands, and earneſtly to ſolicit me at leaſt to permit that Sermon to be printed: A thing I know not how well to yield to, and yet I know not how to, nay cannot, deny you; leſt I ſhould ſhew my ſelf unthankfull, having been and ſtill being ſo exceedingly engaged to your Honour. And therefore, *Madam*, I do without a Complement profeſſe my ſelf your ſervant, and my Sermon to be at your diſpoſe; and if no leſs then the publiſhing of it will ſatisfie, I am glad it is like to paſſe through ſo careful a hand as your *Chaplains*, my ſelf being at ſuch a diſtance. Had I known your intentions ſoon enough, I might perhaps have reviewed it: but the Notes being at ſuch a diſtance, I muſt let it paſſe as it is, deſiring, if it be made publick, the bleſſing of God may accompany it to render it uſeful and profitable to your Honour, and all others that ſhall read it.

I doubt not, *Madam*, but you have found that Text and Sermon exemplified in your own experience, ſo that although Gods diſpenſations in taking away your dear relations have been very bitter to preſent ſenſe, yet having been well digeſted by repentance, prayer, and faith, they have proved very ſweet and precious in their effects, *bringing forth the peaceable fruits of righteouſneſs*: And that you can ſay they have turned to the furtherance of your ſalvation, the rather ſeeing that as in your fulleſt proſperity, in the midſt of your moſt comfortable relations, and greateſt confluence of Creature-comforts, you have ever expreſt a very

very high reſpect to the Miniſters, Ordinances and People of God, and a very great care to promote Religion in your Family, ſo that I may ſay that in all theſe, and many other vertues and graces you have under Gods chaſtnings abounded yet more and more, which is highly commendable in you, and may afford much comfort to you, it being a bleſſed, and promiſed effect of Sanctified Affli-ctions.

God hath indeed deprived you of very comfor-table Relations, but he is able to ſupply the want of them to you, and to give you an hundred-fold in this life with perſecution, and in the life to come, life everlaſting. Yea he hath promiſed to thoſe that keep his Sabbaths, chuſe the things that pleaſe him, and take hold of his Covenant, a name better than of Sons and Daughters, a name in Gods houſe, even an everlaſting name that ſhall not be cut off. And as I make no queſtion but God hath wrought in you the condition of the promiſe, which he hath enabled you to ſhew forth in the fruits of holineſſe in your life, ſo you need not in the leaſt doubt the reaping the comfort of the promiſe.

That I have further to adde is to acquaint you how much your preſence is deſired in theſe parts. The uſe God hath made of your Honour, in theſe parts of the Countrey where your habitation hath been, to incourage Piety and reall Religion, and to promote the good of ſouls makes me, and many others the leſſe know, how to bear your abſence, and more earneſtly deſirous of your reſidence among us, ſo far as may make for Gods honour and your comfort, that you may continue to be a

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prop to declining Religion, a ſhelter and encouragement to many of the Meſſengers and people of Chriſt, who meet with very great diſcouragements from too many others.

Now, that God would bleſſe you, and yours; that he would abundantly ſupply to you in, and from himſelf, what you have loſt or do find wanting in the Creature, and that he would enable you to abound yet more and more in grace and comfort, and that he would continue to guide you by his Counſel, even untill at laſt he hath brought you to his Glory, is the continued prayer of him, who deſires to approve himſelf,

Madam,

Nottingham Sept: 11. 1661.

Your Honours moſt devoted Servant, eſpecially in ſoul-concernments,

John Whitlock.

To the Truly *Honourable, Religious*, and my moſt *Honoured Lady*, the *Lady Pierrepont* Reliſt to the *Honourable Francis Pierrepont Eſq*; Sonne to the *Right Honourable Robert* Late *Earl* of *Kingſton*.

Madam,

THIS *enſuing Sermon formerly preached at your deſire, and now publiſhed by your commands, humbly preſents it ſelf to your* Ladyſhip *as of Right belonging to your* Honour, *being occaſioned by your* Heavenly Fathers *recalling the greateſt pledge of earthly comforts, he continued to entruſt you with*, viz: *Mrs.* Winnifrid Pierrepont *your Daughter and only child. The Lord hath been training up your* Ladyſhip *in the School of Afflictions for ſome years together, wherein he hath greatly exerciſed your Faith, and Patience, in depriving you not only of three ſweet and lovely* Children, *but of the* delight and covering of your eyes, *your moſt dear and Honourable* Husband, *and as if Heaven had been impatient for the wearing ſuch ſweet Buds in its boſom, hath now alſo cropt your only little one remaining. O how ſad and cutting have theſe providences been to your Honour, not only as the rending of your limbs from your body, in the parting with your Children, but as the ſeparation of the two old friends, Soul and Body in the loſſe of your Husband; who was Honourable and Loving beyond Titles and Expreſſions. And after all*

theſe, to have the only plant upon which your hopes grew, cut down; how great muſt this blow needs be! I am apt to reſemble theſe your loſſes and your due reſentment of them, to the Patriarchs parting with his ſons; Joſeph is not, Simeon is not, and ye will take Benjamin away, all theſe things are againſt me: *So may your* Ladyſhip *with more cauſe of complaint ſay,* Elizabeth, Gervaiſe *and* Mary *are not, a truly loving and honourable Husband is not, and now my onely child* Winnifrid *is gone alſo; How does this make againſt me! Yet hath not your* Ladyſhip *with him and his* Rachel refuſed to be comforted, becauſe they are not. *The Cup (I confeſſe) which your* HeavenlyFather *hath given you to drink of, was very bitter, and he hath cauſed you to drink it up in the death of four Children which were your* All; *and not onely them (though that was no ſmall affliction, your Parental affection being greater than ordinary) but alſo of a moſt dear* Huſband, *who was better than ten children, nay than ten times* ten Sons, *both in* himſelf *and your* Ladyſhips *eſtimation. All which, together with the many imbittering circumſtances which were mingled therewith, (ſome of which ſtill frequently occur) do juſtly call for grief from you, and compaſſion towards you. Yet* Madam, *I muſt make it my requeſt to your* Ladyſhip *to take heed of grieving your Comforter, by overgrieving for your loſs, and want of earthly comforts, either in the exceſſe or duration of your grief. I might mention ſundry conſiderations for the alleviating your trouble, and ſhould, if I well knew not that all I can lay before your* Ladyſhip, *were long ſince known to you: I ſhall therefore only preſume*

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to renew the Plaiſter, which happily may be requiſite, though you both know and have uſed the Salve. Conſider I beſeech your Ladyſhip, *hath God taken any thing from you which he gave you not? nay were not the things he hath taken rather lent than given? Though your* Lady-ſhip *had propriety in your Relations (your Husband being but your ſelf divided, and your* Children *but your ſelf multiplyed, or wrapped up in ſo many ſeveral skins) yet it was but as the Tennants, or as the Childs to the cloaths it wears, only for uſe: Our* Heavenly Father *being the grand Proprietor and Owner of all, who never forfeited his right to us though we have forfeited ours to him;* By whoſe grace we are what we are, *and have whatſoever we do enjoy. How able alſo is your God to compenſate all theſe your loſſes, with freer and fuller enjoyments of himſelfe in the face of Chriſt? Nay has he not long ſince been, and is he not yet more and more doing this actually in, and for you? If the Father takes Counters from his child, and gives him Gold, or withered Flowers and gives him freſh in their ſtead; Has the child any cauſe to complain of the Father as being injurious? Though your* Heavenly Father *hath taken from you ſome temporall Comforts, yet ſo long as he hath given better in their ſtead viz:* Himſelf (*who is a* goodly Heritage) *for your portion,* His *Son who* is all in all *for your Saviour and* Huſband, *the Spirit* the Comforter *to be yours, his word to be your guide and Councellor in the want of others, an aſſurance of an immediate and uninterrupted enjoyment of himſelf in* Heaven, *and of meeting your dear* Relations *there, where you ſhall never part more; Is he unequal in his*

his dealings with you? Although he hath taken your only child, yet he hath given you his only Son; He *hath indeed written your* Ladyſhip Huſbandleſs *and* Childleſs, *yet (I am well aſſured) he hath given you a* name better than that of your Husbands, *though very* Honourable, *or* of Sons and Daughters, *though very deſireable. Your* Ladyſhip *cannot ſay without ſome exceptions of your loſſes, never were loſſes like mine; or of your ſorrows, never* were ſorrows like mine; *yet your* Ladyſhip *may without any exception of theſe your* gains, *never were gains like mine, and conſequently of your* joyes (*viz: your* Maſters joyes *already entered into you, and which you ſhall ere long enter into) never were joyes like mine; But I might well ſpare this, when I conſider how ample your experience hath been in the exemplification of this Text, which your* Ladyſhip *firſt pitched upon and propoſed, and how, converſant ſince you have been in the practiſe thereof and thoſe excellent truths, which were digged out of this Golden Mine, by that faithful Labourer of Chriſt that imparted them to you.*

And Laſtly, *That I be not unneceſſarily tedious to your* Ladyſhip; *How happy are your dear* Relations *in that which you account your unhappineſs? How great that happineſs is, that death hath put them into the poſſeſſion of, I cannot tell, nor ſhall I be capable of knowing, till I am uncapable of making it known:* Had *I a Quill fetched from the wing of a* Seraphim, *I could not ſufficiently delineate it, yet may I well ſay, 'tis ſuch as your ſelf can no wayes equalize their gain.* How *perfectly free are they from all ſin, miſery, and temptation, which we that ſurvive are ſo*

encompaſſed

encompaſſed with, that not a few by reaſon thereof have life in patience, and death in deſire. Were they to ſpeak to you, would it not be in the words of your dying Saviour; Weep not for us but for your ſelves, *Not for us, who have* all tears wiped from our eyes; *Not for us, who are* entered into joy; *Not for us, who are preſent* with the Lord *and as happy as* Heaven *can make us:* But for your ſelves *being ſtill on this ſide thoſe bleſſed enjoyments: I am not now about any* Panegyrick *of your moſt dear Husbands praiſe, that is done already by far abler Pens than mine; nor yet of your Children, ſome of which gave demonſtrations of their affection for goodneſs beyond whats uſuall in ſuch years, he and they being above my commendation.*

Vid: The Sermons preached at his Funeral by the Reverend and learned Divines, Mr. *Whitlock*, a Mr. *Reynol.*

What remains then, but that your Lady ſhip *be entreated to put no more bitterneſſe into the Concluſion, than God hath put into the Premiſes, to view the bright as well as the black ſide of theſe providences, and conſidering theſe and the like conſolatory conſiderations, to endeavour with* David *in* greater diſtreſſe to comfort your ſelf in your God, *ſerving him with* cheerfulneſſe in that abundance he hath given you, *and to rejoyce in your ſurviving mercies and Relations, but principally in the Lord, whereto you have ſo many obligations, from which all your afflictive loſſes cannot poſſibly diſ-ingage you. I might here enlarg, were it not that both your Honor is well acquainted with your duty, and the capacity I ſtand in to your* Ladyſhip *for your ſouls ſervice gives me occaſion ſufficiently of reminding you thereof in private. Wherein as in all other things that concern your ſpiritual and eternal comfort and happineſs, I deſire*

deſire to ſerve your honour in all ſincerity and chearfulneſs. As I muſt alwaies profeſs my ſelf, not only of duty, but ſingular obligation, bound; having received ſo many incouragements from you, in, and ſuch bounty for my miniſterial work, ſince I have had the happineſs to be ſerviceable to your Ladyſhip *therein. So that, your* Ladyſhip *hath merited my publiſhing your praiſe in theſe and many other things far more commendable, which if your* Ladyſhip *had not charged me more than once, and more than ordinarily againſt, I ſhould have told the world of your exemplary walking before your family, your great devotion in private as well as in publick worſhip, your charity to the ſouls of ſuch as want the bread of Life, and deſirouſneſſe of walking with and before others in the way to Heaven; all which and many other things ſufficiently praiſe-worthy, I might blazon abroad, were it not that both your* Ladyſhips *modeſty forbids, and my own propenſity rather inclines me to a ſilent admiration.*

That the Lord would further ſanctifie all your afflictions, make up your loſſes, ſupply your wants, bleſſe you in all your Enjoyments, Relations, and Concernments, and when fleſh and heart fails, be your never-failing ſtrength and portion, is and ſhall be the earneſt and conſtant prayer of,

Madam,

Your Ladyſhips Chaplain
in all dutifull obſervance,

Octob. 1. 1661.

W. S.

THE BENEFIT OF AFFLICTIONS TO THE People of God.

Philip. 1. 19.

For I know that this ſhall turn to my ſalvation, through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

GOD hath been pleaſed in a few years, to give us many ſad occaſions like unto this, of meeting together, to Solemnize the Funeralls, of both the *root*, and ſeveral *branches* of this Honourable Family. It is but a little above a year ſince, God took away by death, the *Head and Root*

of this Family; to the much to be lamented loſſe, not only of his own Family, and neer relations; but alſo of this Town and County; yea, of the whole Land and Nation, and that in relation, both to Church and State. And now God hath been pleaſed to make another ſore breach in this Family, by taking away another *branch* of it; the only Child, though not of her Father, yet of her Mother, left her at the deceaſe of her dear Husband. The Providence is very ſad, it is the Duty of all related to this Family, to lay it to heart, and to improve it: And it is all our duties to have our pitty towards them, and our prayers for them, ſtirred up; that God would give in the fruit, and beneſit of theſe afflictions to their ſouls. God help, both them, and us, to do their, and our duties in this particular.

This portion of Scripture, I have now read unto you, holds forth Comfort to Believers, under the moſt ſtartling Providences, and moſt preſſing Burdens; as alſo direction in what way perſons under affliction may expect, and by what means they may come to partake of the fruit, and beneſit of all their afflictions; and it further directs us, what is our Duty, that we may be helpful to them in it.

But to come nearer to the Text it ſelf.

The occaſion of the words, you have laid down in the former verſes, where St. *Paul* complains of ſome, that went about to adde afflictions to his Bonds: and truly thoſe concerned in this preſent Providence, may ſay that God hath added affliction to their Bonds, though they muſt not complain of this, but acknowledge God juſt, and righteous in

in it. And I fear they may complain, not without cauſe, that ſome men have added affliction to their Bonds, and that ſinfully: however thoſe that are the People of God, may, as St. *Paul* did, comfort themſelves from this Scripture, in the aſſurance of a good iſſue, and ſaving benefit they ſhall reap from all their afflictions. As to the dependance of theſe words upon the former, and the parts of the Chapter, I ſhall briefly hint them to you, not affecting to dwell long in the Porch of a Text.

After St. *Pauls* ſalutation of, and prayer for, theſe *Philippians*, contained in the eleven firſt verſes; He doth from the 12 verſe, to the 27. indeavour to remove the ſcandal of the Croſſe, the *Philippians* might take againſt the Goſpel, by his ſuffering: Now St. *Paul* convinceth them, that they had no cauſe at all, to take offence againſt the Goſpel, by reaſon of his affliction, and impriſonment; And he lays down two generall grounds of this:

The firſt, that his ſufferings, were ſo far from hindring the Goſpel, that they rather tended to the furtherance of it, as in verſes 12, 13, 14, 18.

The ſecond, That all his afflictions ſhould turn to his good, and ſalvation, as in the Text. Or if you will St. *Paul* from the 12. verſe, to the Text, propounds that, which might keep them from being ſtumbled at his afflictions.

And in the Text, he ſhews what it was, that kept him from ſinking under them. In the 13, 15, 16. verſes, you have a ſpecification of St. *Pauls* afflictions; namely *Bonds*, *and Impriſonment*, *and perills by falſe brethren*, who envied *Paul*, and indeavoured to reproach his perſon, and undervalue

lue his Miniſtry, and yet all this under a pretence of preaching the Goſpel; in the 18. verſe you have *Pauls* Reſolution upon all this, and that was to rejoyce that Chriſt was preached, whether for corrupt ends, or with ſincere hearts, let thoſe that preach look to that; yet ſeeing Chriſt was preached notwithſtanding his Bonds, and their adding affliction to his Bonds, he doth, and he reſolves, he will rejoyce. And this leads me to my Text, which contains the ground of the Apoſtle *Pauls* rejoycing under his afflictions, together with the means whereby this was brought about, which was that he knew it would turn to his ſalvation, through the help of prayer, and the ſupply of the Spirit.

In the words there are theſe two parts;

Firſt, The Apoſtles full perſwaſion, and aſſurance of, a bleſſed iſſue of all his troubles.

Secondly, The Cauſes, and Means, from, and by reaſon of which, this would be brought about; in the latter part of the verſe.

To open the Words:

For; This cauſall Conjunction, *For*, ſhews the dependance of theſe words upon the foregoing, and that they are brought in, as a reaſon of the Apoſtles reſolution, expreſſed in the 18. verſe.

I know; This phraſe notes St. *Pauls* confidence, and aſſurance of that he is about to ſpeak; *I know it*, I have no doubt at all of it, I do not ſpeak of it, as a matter dubitable, but I am upon good grounds aſſured of it.

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That this; First, Some referre this, to the preaching of the Goſpel, which was occaſioned by *Pauls* Bonds; many waxing bold to preach, being animated by his example, as he tells us, verſe the 14. Or

Secondly, This may have relation to the 15. & 16. verſes: How ever it be a wicked deſigne, of thoſe who preach Chriſt out of envy and ſtrife; who think by their envying me, and caſting falſe aſperſions on me, to ſtir up corruption in me, and to adde affliction to my Bonds; yet *I know that this ſhall turn to my ſalvation.* God will do me much good by it, and bring great advantage to my ſoul out of it.

Shall turn to my ſalvation; Some interpret this of temporal ſalvation, from the hands of *Nero*, and his preſent impriſonment: But moſt interpret this of ſpirituall and eternal ſalvation; Namely, That theſe his afflictions ſhould tend to the prevention, and purging out of ſin, to the increaſe of grace, and comfort here, and an addition of eternal glory hereafter.

Through your prayer; In theſe, and the following words, he ſhews the means, by which his afflictions ſhould attain this bleſſed effect; Some make theſe two Phraſes, to be ἐν διὰ δύο, & make the ſenſe to be this; Through the Supply of the Spirit of Chriſt obtained by your prayers: but they may be taken diſtinctly, the former being the leſſe principall cauſe, or inſtrument, the latter *the Spirit of Chriſt*, the principall efficient. St. *Paul* you ſee, (though an Apoſtle) deſires, prizes, and highly values, the prayers of Gods people, yea, of the meaneſt Saints for him, as thoſe he would not be without

without for a world; but expected much good from them, as a means to attain help, and comfort, and the ſupply of the Spirit of Chriſt.

And the ſupply of the Spirit of Chriſt. The Greek word, ἐπιχορηγία, ſignifies a ſupply by way of ſupport, by holding up, and underproping a weak perſon; or elſe a ſupply by way of influence, derived from Chriſt by faith, and communicated by the Spirit; ſuch as the head affords, and adminiſters to the body.

By this ſupply of the Spirit of Chriſt, is underſtood the ſupports, and comforts Chriſt affords; and alſo that grace, and ability, to performe the duties of an afflicted ſtate, that Chriſt by his Spirit vouchſafeth to his people: and this is the main and principal efficient, of all that good we get by any affliction. Indeed our own prayers, and the prayers of other Saints, may be very uſefull, and inſtrumental for our good, yet theſe alone cannot bring meat out of this eater, any further, then as they are followed with the ſupply of the ſpirit of Chriſt.

And having thus opened the words; I proceed to the Doctrines obſervable from them.

Doct. 1. *That the ſoreſt afflictions, and moſt croſſe Providences, that do, or can befall Chriſtians in this life; God can, and will cauſe them, to turn to their ſalvation.*

Thoſe things, which may be intended by the Devil, and wicked men, for their vexation, and trouble, and which in their own nature, would tend to their deſtruction; God can, and will turn to their ſalvation.

Doct. 2.

Doct. 2. *That Believers have ſufficient ground from Scripture, to know, and be aſſured, that their afflictions ſhall turn to their ſalvation.* Doct. 2.

This I gather from thoſe words, *I know*; St. *Paul* did, and therefore other Saints may know it.

Doct. 3. *That the knowledge, that all afflictions ſhall turn to the ſalvation of Gods people, may bear up the heart of a Chriſtian, and cauſe him to rejoyce, when he is depreſſed loweſt, under the burden of weightieſt afflictions.* Doct. 3.

This I gather from the Connexion of this verſe upon the former, conſidering the words as an argument, or ground of *Pauls* rejoycing.

Doct. 4. *That the moſt eminent Saints, ſtand in need of the prayers of other, yea of the meaneſt Chriſtians, ſhould deſire them, and may receive much benefit by them.* Doct. 4

Doct. 5. *That the prayers of the Church, and people of God, for perſons in affliction, is an ordained, and inſtituted means to turn their afflictions unto their ſalvation.* Doct. 5.

Doct. 6. *That though the prayers of Saints may be inſtrumental, yet the Spirit of Jeſus Chriſt, by the ſupplyes he vouchſafeth to his people, is the principall efficient, of turning their afflictions into their ſalvation.* Doct. 6.

Doct. 7.

ct. 7. Doct. 7. *That the ſupplyes of the Spirit of Chriſt, are fetched in by way of prayer.*

It would be too large a Field for me to enter into each of theſe Doctrines ſeverally; I ſhall therefore ſum up all in one Doctrine, as neer as may be in the words of the Text; and which will contain the ſcope, and ſum of the whole verſe, which is this;

octrine. Doct: *That Paul did, and all true Believers may know, and be aſſured; That all, even their greateſt afflictions, ſhall turn to their ſalvation; through the prayers of Gods people, and the ſupply of the Spirit of Chriſt.*

I might prove this Doctrine by an Induction, inſtancing in particular afflicted ones; What St. *Paul* ſpeaks of thoſe particular afflictions, mentioned in the verſes before the Text, the ſame may every Chriſtian ſay of each affliction he lyes under, *I know this ſhall turn to my ſalvation*: Be it loſſe of eſtate, I know this loſſe of earth, ſhall help me to gain Heaven; This loſs, or croſs, of, or in neer, and dear relations, of wife, husband, parent, child, or friend, ſhall turn to my ſalvation; I ſhall be a gainer by the bargain, if while I loſe creatures, I ſhall gain more of God; and what I want in them, I find made up in him. A Chriſtian, if under Bonds and Impriſonment, as St. *Paul* was, when he writ this Epiſtle; he may ſay, *I know that this ſhall turn to my ſalvation*, ſeeing I by experience find it thus oftentimes, that while I have leaſt liberty

liberty with man, I have moſt with God. Is a Chriſtian reproached, ſlandered, cenſured, when he lyes under Gods afflicting hand ? yet he may ſay, *Even this ſhall turn to my ſalvation*, while it makes me look inward, and judge my ſelf more than men can judg me,and makes me more watchfull over my heart and wayes for the time to come. Yea in the caſe of deſertions, and temptations, even theſe in the iſſue ſhall work for the good, and turn to the ſalvation of Gods people.

In the further handling of this Doctrine, I ſhall obſerve this Method.

Firſt, I ſhall ſhew, how all afflictions, even the moſt croſſe providences, ſhall turn to the ſalvation of Gods people. 1.

Secondly, I ſhall prove, that the Saints of God may know this; and how they may, and do come to know it. 2.

Thirdly, That the prayers of Gods people, are a ſpecial means conducing to the producing this effect, *ſalvation*. 3.

Fourthly, That the ſupply of the Spirit of Chriſt, is that which cauſeth the afflictions of Gods people to turn to their ſalvation : And what it is the Spirit doth ſupply them with, in order hereunto. 4.

Firſt, To begin with the firſt General, which is, to ſhew how all afflictions, and croſs Providences do, and ſhall turn to the ſalvation of Gods people : And this will more clearly appear, by conſidering what the notion of ſalvation imports. Now *ſalvation* principally implyes two things; *Firſt*, Deliverance from evill : *Secondly*, The Enjoyment of, and inſtating in good : and in reference to both 1.

theſe, the afflictions of Gods people do, and ſhall turn to their ſalvation.

1. Firſt, The afflictions of Gods people do, and ſhall turn to their ſalvation, as they are a means to ſave them from evill: Now this evill, afflictions conduce to the ſaving the people of God from, is twofold: 1. The evil of Sin; 2. The evill of Wrath.

1. Firſt, Afflictions do, and ſhall turn to the ſalvation of Gods people, as they help to ſave them from the evill of ſin; and this is one great part of ſalvation: hence it is ſaid of Chriſt, *Matthew* 1. 21. *And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.* And hence hath Chriſt his name Jeſus, for he ſhall *ſave* his people from their ſins. Now this the afflictions and ſufferings of Saints do; not by freeing them from the guilt of ſin, for not our ſufferings, but only Chriſts, have an influence this way, but they help to ſave them from the filth, power, and dominion of ſin, and that two wayes:

Firſt, By way of Prevention, Antidote, and Preſervative againſt this Infection.

Secondly, By way of cure, as God makes afflictions purging Potions to purge out corruption, and to cure thoſe diſtempers that are grown upon the ſoul.

1. Firſt, Afflictions turn to the ſalvation of Gods people, in relation to ſin, as they tend to the preventing of ſin: Sin is the greateſt enemy to the ſouls ſalvation, and what ever tends to the preventing that, upon the ſame account tends to our ſalvation; but thus, do all afflictions ſanctified, in reference to Gods people; Loſſes in eſtate, and of neer,

neer, and dear relations; reproaches on our names; the harſh, and unjuſt cenſures of men, yea, and deſertions from God himſelf; all theſe, being ſanctified, prevent much ſin, that Saints are, and would be much more in danger of being inſnared by. For proof of this, conſult *Job* 33. 17. *That he may withdraw man from his purpoſe, and hide pride from man.* When man is going on, moſt reſolutely in a courſe of ſin, God by afflictions puts a ſtop to him in his fulleſt career; God by affiictions takes away the occaſions of ſin, he withdrawes fuel from the fire of mans luſts, and cuts off ſins proviſions. The skilful Phyſitian knows how of the poyſonful Viper to make a wholeſome Treacle: Much more can the All-wiſe God, out of the afflictions of his people, make an Antidote againſt ſin. This you have further proved in *Hoſea* 2. 6, 7. *Therefore behold, I will hedge up thy way with Thorns, and make a wall, that ſhe ſhall not find her paths. And ſhe ſhall follow after her Lovers, but ſhall not overtake them, and ſhe ſhall ſeek them, but ſhe ſhall not find them; then ſhall ſhe ſay, I will goe and return to my firſt husband, for then was it better with me than now.* God hedged up the way of his people with afflictions, with Thorns of trouble, and thereby keeps them from going after their former Lovers: and truly, they are bleſſed afflictions, which keep the ſoul from ſin: For, though affliction be bitter at preſent; yet, ſin will be much more bitter in the latter end. It is a good ſaying of one; *Amara eſt amaritudo flagellorum, quibus a Deo corripimur, ſed amarior eſt amaritudo peccatorum, quibus a Deo ſeperamur*; That is, Affliction is bitter, by which we are corrected of God, but ſin is much bitterer,

by which we are ſeparated from God: Men are never in greater danger of falling into ſin, than when they are leaſt afflicted. To this purpoſe is that of *Arnobius*; *Lætus animus lapſum facile incurrit, quod triſti, & afflicto difficile evenit*; The joyful mind eaſily gets a fall, which hardly happens to him, who is ſad, and afflicted.

2. Secondly, Afflictions turn to the ſalvation of the people of God from the filth and power of corruption; not only as they are preventive of ſin, but alſo, as God uſeth them as purging Phyſick, to purge out thoſe corrupt humors that were contracted in proſperity, and as Corroſives to eat out that proud and dead fleſh, which ſometimes growes in the hearts of Gods people. Afflictions ſanctified are means of Mortification, and ſo, of ſalvation; they are as Pruning Knives, which ſerve to cut off the luxuriant branches of luſt and corruption in the heart, even as cold, and nipping froſts do kill thoſe worms, which would devour both root and fruits; ſo the Winter blaſts of affliction, do kill thoſe worms of corruption, which elſe would deſtroy the fruits of grace in the ſoul. By theſe, many diſtempers are cured, which have prevailed in Saints in time of proſperity, *Pſal.* 119. 67. *Before I was afflicted I went aſtray, but now have I kept thy word.* It is the ſaying of one of the Ancients to this purpoſe; *Solet Deus afflictionibus exagitare, ut vaſa electionis evacuentur nequitia, et impleantur gratia*; That is, God is wont to toſſe his by afflictions, that his elect Veſſels may be emptied of ſin, and filled with grace. It is for this end that God afflicts his people, namely, to reform them, as *Cyprian*, *Ad hoc corripit*

ripit ut emendet, ad hoc emendat ut ſervet; He corrects that he may reform; he reforms, that he may ſave. And *Tertullian, De patientia*, thus expreſſeth himſelf; *Quin inſuper gratulari, & gaudere nos decet, dignatione divinæ caſtigationis*; *O ſervum beatum cujus emendationi Dominus inſtat, cui dignatur iraſci!* It becomes us to be thankful for, and rejoyce in the condeſcention of Divine chaſtening; Oh bleſſed ſervant, on whoſe amendment his Lord is ſo intent, with whom he vouchſafeth to be angry! I ſhall more particularly inſtance in ſome ſins afflictions tend to ſave Gods people from.

First, The afflictions and ſufferings of the Saints tend to ſave them from the ſin of pride; which in proſperity they are very prone to, and often foyled by. Oh while even good men are in proſperity, while they have full eſtates, and all their comfortable relations, while they have the good word, and reſpect of every one, and the Candle of the Lord ſhines upon their heads, they are apt to forget themſelves, and in danger of being ſwelled with pride, and high conceits of their own excellencies. Should Chriſtians meet with no afflictions from God, or with no reproaches, ſlanders, and cenſures from men, they would think too well of themſelves; but by afflictions, *God hides pride from man, Job* 33. 17. By theſe, God pricks the Bladder of pride, and lets out that windineſs of ſelf-conceit, which before lodged in mens hearts. This humor of pride and ſelf-conceit is much nouriſhed by eaſe, and proſperity, but let out by adverſity. It was for this end, the Meſſenger of Satan was ſent to buffet St. *Paul*, 2 *Cor.* 12. 7. *And leaſt* 1.

leaſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a Thorn in the fleſh, the Meſſenger of Satan to buffet me, leaſt I ſhould be exalted above meaſure: This was to prevent and cure pride, and being exalted above meaſure: and indeed, all afflictions from God, and and Meſſengers from Satan, are ſent to the people of God, to keep them from being exalted above meaſure, either in the injoyment of outward mercies, or of inward comforts. And thus afflictions turn to the ſalvation of Saints, as they tend to prevent, and cure pride, which would moſt certainly bring deſtruction.

2. Secondly, The afflictions, and ſufferings of Saints, tend to ſave them from ſin; namely, from the ſin of ſecurity; a ſin that is very apt to incroach upon the beſt of men in times of proſperity; Afflictions tend to awaken, and keep awake the ſoul which is apt to fall aſleep when perſons are at eaſe, and ſo they tend to their ſalvation; for Gods people are never in danger, till they are aſleep. Afflictions are to the Saints, as the Thorn at the Nightingales breaſt, which keeps her waking, and makes her ſing moſt ſweetly: In proſperity Gods people are too apt to ſay with the Pſalmiſt, *Pſal.* 30. 6, 7. *And in my proſperity, I ſaid, I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled.* Oh, but when God hides his face, then they are troubled and made to look about them. Now afflictions do thus ſave from ſecurity, eminently, as they quicken to two of the main duties of a Chriſtian, in order to his ſalvation, and moſt oppoſite to the ſin of ſecurity, which are; 1. Conſideration,

ſideration, ſelf-reflection, and examination, in relation to what is paſt, and preſent; 2. Watchfulneſſe for the time to come.

First, Afflictions tend to the ſaving the people of God from the ſin of ſecurity; as they quicken to the duty of ſerious conſideration, examination, and ſelf-reflection; Times of affliction, and ſuffering, are conſidering times: *Eccleſ.* 7. 14. *But in the day of adverſity conſider. Hagg.* 1. 5. *Now therefore thus ſaith the Lord of Hoſts, conſider your wayes*; And that, when you are under the apparent judgements of God. *Job* 36. 8, 9. *And if they be bound in Fetters, and be holden in the Cords of affliction, then he ſheweth them their work, and their tranſgreſſions, that they have exceeded.* In proſperity they have not time to read over their ſins; but in adverſity God ſhews them to them. Times of affliction are times of looking inward, and communing with mens own hearts. In times of proſperity we are apt to look abroad to examine and cenſure the perſons of others, and alſo their actions; but under affliction, the ſoul falls to examining its own heart and wayes, and judging its ſelf; it begins to ſay, what have I done? When God croſſeth men in their eſtates, Oh then ſaith the ſoul, at leaſt, the Godly ſoul, did I improve my eſtate, while I did enjoy it? Did I make ſo good uſe of it as I might, or lay it out for God as I ought? When God takes away dear relations by death, an Husband, Wife, Parent, Child, Brother, or boſome Friend: Oh then the ſoul begins to ask it ſelf, Did not I love theſe too much? Did I not give too much of my heart to them? Did I either do that good to them, or get that good from them, 1.

them, that I might have done? Were their ſouls the better for me, or mine for them? So when men are reproached, ſlandered, and cenſured by men, now is a time for the ſoul to look inward, and ſay, Have I not ſome way or other, given juſt occaſion for theſe reproaches, and cenſures? or if not, but I be falſly and cauſeleſly ſlandered and cenſured by men, yet have I not juſtly provoked God many wayes by ſin, to leave me to the ſcourge and ſtrife of tongues? When the ſoul is deſerted, it conſiders, have I not driven God away by my ſins? Now ſuch communing with our own hearts, tends to rouze the ſoul from ſecurity, and to put it upon judging, condemning, and humbling it ſelf before God, which turns to the ſouls ſalvation very much.

2. Secondly, Afflictions and ſufferings tend to ſave the ſoul from the ſin of ſecurity; as they excite the ſoul to a greater meaſure of watchfulneſſe for the future. In the caſe of loſſes in eſtate, or of relations, Well ſaith the ſoul, I will look to my wayes better, I will endeavour to improve my eſtate more for God and publick good, than I have done; I will endeavour to do more good to, and get more from, thoſe relations I have yet left, than I have done: So reproaches, ſlanders, and cenſures of men, theſe tend to the ſalvation of the people of God; as they make them more watchful, and that, whether the things that are charged upon them be true or falſe; if true, it makes them carefull never to fall into the like ſin again; if falſe, it makes them watchfull, that they give no juſt occaſion to open the mouth of thoſe that watch for their halting: They conſider, though I may

may be innocent in theſe Points; yet I have the ſeed of them in my heart, and therefore I will watch againſt theſe and all other ſins.

A Third ſin God by afflictions ſaves his people from, is the ſin of Earthly-mindedneſſe, and doting on creature enjoyments: Afflictions tend to the ſalvation of Gods people, as they teach them to dote on creatures leſſe, and improve them more. When we are in proſperity; Oh! how apt are we to have our hearts glued to the creatures, and to ſing Requiems to our ſouls, and ſay, *It is good to be here:* When we have full eſtates, comfortable relations about us, the good word of every one, we are too ready to idolize and make Gods of creature comforts: but when God deprives us of theſe, and ſuffers us to lye under poverty, reproach, the loſſe of relations, we come to ſee the vanity, uncertainty and inſtability of every thing here below, that riches take themſelves wings, and flye away; that honour and applauſe that are but a bubble, relations areuncertain comforts. Afflictions and ſufferings put the ſoul upon ſeeking better things than earth can afford, and cauſe them to mind Heaven, and Heavenly things, which in a full eſtate, even Saints are too apt to forget: *Gregory* gives this as a reaſon, why the people of God meet with ſo many and ſharp afflictions: *Electis ſuis ad ſe pergentibus Deus, hujus mundi iter aſperum facit, ne dum quiſq; oblectatur, in via obliviſcatur, quod deſiderabat in patria*; The ſenſe of which is, God makes the journey of his people through this world ſharp and rugged, leaſt while they delight themſelves in the way, they ſhould forget their home and Countrey. 3.

And as God by afflictions teacheth his people to dote on creatures leſſe; ſo to improve them more in his ſervice, and for his glory, and their own, and others good. And hitherto you have heard, how afflictions and ſufferings tend to ſave Gods people from the evill of ſin.

2. Secondly, The afflictions and ſufferings of Gods people tend to ſave them from wrath to come, not as any part of ſatisfaction to Divine Juſtice, but as they produce the former effects; Namely, the preventing and purging out of ſin; This is proved in *1 Cor:* 11. 31, 32. *For if we would judge our ſelves, we ſhould not be judged: But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world.* God chaſtens his people here, that he may not eternally condemn them hereafter. *Job* 33. 18. *He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.* And thus you ſee how afflictions turn to the ſalvation of Gods people, as ſalvation comprehends deliverance from evill.

2. But Secondly, If we conſider ſalvation in the Poſitive part of it, ſo the afflictions and ſufferings of the Saints turn to their ſalvation; Now ſalvation ſo conſidered, comprehends Sanctification, Comfort, and Glory, ſo far as afflictions tend to the promoting of it: for as to Juſtification, afflictions have no influence upon that.

1. Firſt, Afflictions turn to the ſalvation of the Saints Poſitively, as they further and promote Sanctification, as they promote grace in the hearts, and holineſſe in the lives of Saints, *Heb:* 12. 10. *But he for our profit, that we might be partakers of his holineſs: and further it yeelds the peaceable fruit of righte-*

righteouſneſſe, as in the 11. *verſ.* Now afflictions tend to the promoting of Sanctification in the hearts of Gods people four wayes.

Firſt, Afflictions promote holineſs in the hearts of Gods people, as they quicken the ſoul to a more diligent attendance on thoſe Ordinances, and a more lively performance of thoſe duties, whereby the work of grace is wrought, and maintained in the ſoul; Such as are the Word, Prayer, Sacraments, and the like. In proſperity men are apt to neglect theſe, then we but ſeldome viſit God in prayer, *Hoſea* 5. 15. *I will go and return to my place, till they acknowledge their offence, and ſeek my face, in their affliction they will ſeek me early.* Affliction fetcheth the ſoul to God, and brings it upon its knees. In proſperity God may ſend for us again, and again by his Meſſengers, and we may return ſleeveleſſe excuſes, as *Joab* did to *Abſolom*, when he ſent for him; but when God ſets fire on our Comforts; this cauſeth us to make haſte to him, as *Joab* did to *Abſolom* when he had ſet fire on his Corn; and as afflictions quicken to prayer, ſo they open the ear to liſten with more attention to the Word. In affliction men may be ſpoken to, which would not indure it in their proſperity. *Job* 33. 16. *Then he openeth the eares of men, and ſealeth their inſtruction.* *Job* 36. 8. & 10. *Then he ſheweth them their work and their tranſgreſſions, that they have exceeded. He openeth alſo their ear to Diſcipline, and commandeth that they turn from iniquity.* When the unruly patient is bound hand and foot, you may then apply the Plaiſter, and ſearch the wound to the bottom; So when God hath men in fetters of affliction, this tames 2.

their ſpirits. Afflictions will quicken Gods people to earneſt breathings after, and diligent uſe of Sacraments; that they may have ſpiritual comforts ſealed, when they experiment all earthly ones to be ſo uncertain. And as afflictions quicken the Children of God unto duty; ſo likewiſe to a more lively performance of duty; Saints are ready with the Church (*Cant.* 3. 1.) to grow lazie in proſperity, but when God moves towards us with his rod, this quickens our motions towards him: Affliction makes Saints pray, not onely more frequently, but alſo more fervently; It makes them hunger more after the Word; then every Promiſe, every Truth is ſweet, and every duty is performed better.

2. Secondly, Afflictions tend to the promoting of grace in the heart, as they tend to prove, and try the truth and ſtrength of grace. Afflictions and ſufferings are the Touch-ſtones of grace: God by theſe tryes what mettal his people are made of, and by theſe Gods people come alſo to have tryal of themſelves. They ſay of the Eagle, ſhe tryes her young ones, by bringing them to the Sun, to ſee whether they can endure to behold it, and thereby judgeth whether they be of the right kind. Thus doth God deal with his people, he brings them to the Sun of perſecution, and afflictions, and thereby tryes them; 1 *Pet.* 1. 7. *That the tryal of your faith being much more precious, than of Gold that periſheth, though it be tryed with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt.* Afflictions are in order to the tryal of Faith; God afflicting his people, ſaith *Paræus*, *Ut tollerantia eorum maneat invicta, et fides quo-*

vis

vis auro fiat probatior; That their patience may remain unconquered, and their faith be more precious, and more approved, than fineſt gold.

Thirdly, Afflictions tend to the furtherance of Grace, as they tend to the exciting, and exerciſe of Grace in the ſoul. Affliction is the File that fetcheth off the ruſt from the graces of Saints, and renders them both brighter and ſharper. *Proſperitas effeminat virtutem fidei*, Proſperity effeminates the power of Faith, as *Tertullian* ſpeaks. When there was a Conſultation at *Rome*, about the demoliſhing of *Carthage*, *Scipio* was againſt it ſaying, *Sinenda eſt Carthago ut ejus metu, diſciplina a majoribus tradita jam labeſcens reſtituatur*; *Carthage* is to be let alone, that by the fear thereof, the diſcipline which was left us by our Anceſtors, now declining, may be reſtored. *Heb.* 12. 11. *Now no chaſtening for the preſent ſeemeth to be joyous, but grievous*; *Neverthelesſe afterward it yeeldeth the peaceable fruit of righteouſneſſe unto them which are exerciſed thereby.* Afflictions and ſufferings train up the Saints, as wars do Souldiers, and exerciſe Scholars; To this purpoſe is that of *Ambroſe*, *Sinit Deus juſtum incidere in miſerias, ut virtutem quæ in illo latitat, apertiorem reddat, ut ſint exercitium fidei, Inſigne patientiæ, eruditio glorioſa virtutis*: God ſuffers the juſt man to fall into miſeries, that he may make the vertue more conſpicuous, that lyes hid in him, that they may be an exerciſe of Faith, an Enſign of Patience, and a glorious School of vertue. 3.

Fourthly, Afflictions turn to ſalvation, and promote Sanctification in the hearts of Gods people, as they tend to the increaſe of grace in the ſoul: 1.

Rom.

Rom. 5. 3, 4. *We glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope:* Worketh patience, that is, it increaſeth it, and carrieth it on; the Greek word, κατεργάζεται ſignifies *rem rudem expolire*; and according to *Camero, rem inchoatam provehere eo uſq; donec perfolvatur*; To carry on a thing to perfection, ſo the word is uſed, *Philip.* 2. 12. *Work out your own ſalvation with fear and trembling*: Now the perfection of Sanctification is Salvation, and this effect is aſcribed to afflictions, ſufferings and temptations; as *Rom.* 5. 3, 4. afore cited: So alſo in *James* 1. 3, 4. *Knowing this that the tryal of your Faith worketh patience: But let patience have her perfect work, that ye may be perfect and entire wanting nothing.* So that Faith, Patience, Humility, and all other graces are promoted by ſanctified afflictions.

2. The Second part of Poſitive Salvation is comfort; Now the afflictions of the Saints ſhall turn to their comfort; they prepare for, and ſhall end in comfort; 2 *Cor.* 1. 4, 5. *Who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we our ſelves are comforted of God. For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* Times of ſoreſt afflictions, are uſually times of largeſt comforts. When Saints part with creature-comforts, they do not looſe their comforts, they only exchange them; they part with the leſſe, to receive the greater; they part with comforts from the ſtreams, to receive them from the fountain. To this purpoſe is that of *Tertullian, Si aliqua amiciſtia vitæ gaudia negotiatio eſt,*

eſt, aliquod amittis, ut majora lucreris; If thou haſt loſt ſome comforts of this life, it is but a merchandize, thou looſeſt ſome things, that thou mayſt gain greater things: God will at laſt fill his people with comfort, and comfort will be much ſweeter when it comes, by how much afflictions have been ſharper and bitterer: The Sun is moſt pleaſant when it breaks out of a Cloud; The Spring moſt acceptable after a ſharp Winter; no leſſe delightful and welcome are ſpiritual comforts after ſore afflictions: The very end of God in afflicting, is to fit for comfort;

Dejicit, ut relevet; premit, ut ſolatia preſtet;
Enecat, ut poſſit vivificare Deus.

God caſts down, that he may raiſe up, he afflicts that he may comfort, he kills that he may make alive.

Thirdly, Afflictions tend to the ſalvation of Believers in reference to glory; they tend to the increaſing and ſweetning of it; Afflictions on earth will make glory in Heaven greater. *Rom.* 8.17, 18. *If ſo be that we ſuffer with him, that we may be alſo glorified together. For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* 2 Cor. 4. 17. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. Quo plus tormenti, tanto plus erit gloriæ*; By how much there is more torment here, by ſo much there will be the more glory hereafter, as *one* ſpeaks; And another *Ancient* thus, *Sancti nunquam dulcius requieſcunt, quam cum laboribus et virgis fatigantur*; Saints never reſt more 3

more ſweetly, than when they are wearied with labours and rods of Affliction.

2. The ſecond Generall in handling the Doctrine is, To prove that Gods People may know, that their greateſt afflictions ſhall turn to their ſalvation, and how they come to know it: Now this is proved from the example of the Apoſtle in the Text; and this further appears, from the confidence the people of God have expreſſed in their deepeſt diſtreſſes of attaining this end of their troubles: *Micah* 7. 7, 8, 9, 10. *Therefore I will look unto the Lord, I will wait for the God of my ſalvation, my God will heare me: Rejoyce not againſt me, Oh mine enemy, when I fall, I ſhall ariſe; when I ſit in darkneſſe, the Lord ſhall be a light unto me,* &c. In all theſe verſes the Church expreſſeth a great meaſure of confidence of the good iſſue of her troubles; *My God will hear me,* and ſeverall other paſſages to the ſame purpoſe: 2 *Tim.* 2. 12. *If we ſuffer, we ſhall alſo reign with him.* Now ſurely the Saints would not have been ſo confident of this, had they not certainly known it; If any ask, how the people of God come to attain this knowledge? I anſwer three wayes.

1. Firſt, The Saints of God come to know, that their afflictions ſhall turn to their ſalvation, by thoſe promiſes God hath made, it ſhall be ſo: *Rom.* 8. 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.* This both fully proves, that they may know it, and ſhews how they come to know it. That which God hath promiſed, ſhall

ſhall come to paſſe, and we may aſſuredly know it, we need not in the leaſt to doubt or queſtion it: God being a God of truth, we may ſafely build upon his promiſe; Is the word gone out of Gods mouth, hath he ſpoken it, and ſhall he not do it?

Secondly, They come to know this by the experience of other Saints, that are recorded in Scripture, who have experimented this truth namely, of afflictions turning to their ſalvation; *Pſalm* 119. 67. 71. 75. *Before I was afflicted, I went aſtray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy Statutes. I know, O Lord, that thy judgements are right, and that thou in faithfulneſs haſt afflicted me.* Now that which other Saints have found, all Saints may expect, when their condition is ſo circumſtantiated, as other Saints hath been. 2.

Thirdly, They know it from their own experience; The people of God have experimentally found God preventing, and purging out ſinne by their afflictions, and turning them to their ſalvation; namely, to the increaſe of their Graces, and Comforts. 3.

The Third Generall is, to ſhew, That it is through the prayers of Gods people, that afflictions turn to the ſalvation of Believers: That the prayers of the Church, and of particular Saints, are an ordained Means for the cauſing afflictions to turn to the ſalvation of thoſe that are afflicted. It is Prayer that muſt fetch Meat 3.

out of this Eater, and get that good out of afflictions, that is to be got by them. Prayer cracks the hard ſhell of afflictions, that the afflicted ſoul may feed upon the Kernell of Grace, Comfort, and Glory that is in them.

Now that Prayer is thus inſtrumentall, appeares from theſe four Evidences, or Demonſtrations.

1. Firſt, It appears from Gods own appointment, and inſtitution; in that God hath appointed, and inſtituted this as a means to bring good out of afflictions, *James* 5. 14, 15. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* And though but one kind of affliction only be inſtenced in, yet all others are implyed; yea, this Scripture proves the prevalency of righteous mens prayers, for others, Verſe the 16th. *Pray one for another that ye may be healed, the effectuall fervent prayer availeth much which comes from a righteous man*; And the inſtance in verſe the 17. is of praying for others.

2. Secondly, This appeares, That the Prayers of Gods people are a means to turn their afflictions to their ſalvation, in that God injoyns it, as a duty upon all Saints, to pray one for another; *Epheſ.* 6. 18. *Praying allwayes with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all Saints.*

The

The Apoſtle being directing Saints in their ſpiritual warfare, he directs to prayer, and that not onely for themſelves, but for all Saints; implying, that the prayers of Saints are a means to help others againſt temptations, and under afflictions.

Thirdly, It appears from the practice of the Saints, even the moſt eminent of them, in deſiring the prayers of Gods People for them, eſpecially then, when they have been under afflictions; In that, thoſe who have known moſt of Gods minde, as St. *Paul* and other *Apoſtles*, have ſo earneſtly deſired the prayers of Saints, *Epheſ.* 6. 19, 20. *Praying for me*, &c. 1 *Theſſ*: 5. 25. *Brethren, pray for us.* Now ſurely, they would never have done this, had they not known the power of the prayers of Saints, to bring good out of afflictions. 3.

Fourthly, It appeares from the relation Saints ſtand into God, their intereſt in him, and power, and prevalency with him. Saints are neer to God, they are his Children, and therefore ſure their prayers muſt needs be prevalent; and if the prayers of one Saint be prevalent for himſelfe, or others, the prayers of many Saints for one, muſt needs be more prevalent: If the cry of one child prevail with a parent for it ſelf, what will the cryes of many children when they come together, to intreat for one, do? So when many Saints joyn together to beg for one poor afflicted Saint, ſure they will prevail 4.

4. The laſt generall to be ſpoken to, in the handling of this Doctrine, is to ſhew, that the ſupplyes of the Spirit of Chriſt, do principally cauſe the afflictions of Gods people to turn to their ſalvation; and what it is the Spirit of Chriſt doth ſupply them with, in order to their ſalvation. Prayer is but the Inſtrument, the Spirit of Chriſt is the principal Efficient of this bleſſed effect: But to ſhew you more particularly what it is the Spirit of Chriſt ſupplyes the Saints with, in order to the turning their afflictions unto their ſalvation.

1. Firſt, The Spirit of Chriſt ſupplyes the Saints with ſtrength to bear their burdens with patience, and ſubmiſſion unto the will of God, under all their ſufferings and afflictions. He inables them to lye down with patience at Gods feet, and to kiſs the Rod; and this frame of heart much tends to the turning the afflictions, and the ſufferings of the Saints unto their ſalvation. Thus you may find the Spirit of Chriſt inabling the Saints to this, in ſeveral Scripture inſtances; That of *Eli*, 1 *Sam.* 3. 18. *And he ſaid, It is the Lord, let him do what ſeemeth him good*: That of *David*, 2 *Sam.* 15. 26. *But if he thus ſay, I have no delight in thee; Behold, here am I, let him do to me as ſeemeth good unto him*: That of *Hezekiah*, *Iſaiah* 39. 8. *Then ſaid Hezekiah to Iſaiah, Good is the word of the Lord which thou haſt ſpoken*, &c. That of the Apoſtle *Paul*, *Acts* 21. 13. *I am ready not to be bound only, but alſo to dye at Jeruſalem for the name of the Lord Jeſus.* Now this frame of heart wonderfully fits the ſoul to get good by afflictions. God doth turn affliction to the Saints ſalvation, not ſo much

much by ſubſtracting from their troubles, as by adding to their ſtrength; not ſo much by leſsning their burdens, as by ſtrengthning their backs to bear them.

Secondly, The Spirit of Chriſt ſupplyes the Saints with ability, to perform the preſent duty of an afflicted ſtate, and to mind duty more than deliverance; and this tends very much to the ſalvation of Gods people. It is a temptation and deceit of our hearts to think what we would do, if God would deliver us from ſuch a trouble we are in, or beſtow ſuch a mercy we want: but now the Spirit of Chriſt teacheth the ſoul under affliction to mind preſent duty, and to be more earneſt with God for ſtrength to perform that; then for to be delivered from moſt heavy afflictions, makes the ſoul to be more deſirous to have affliction ſanctified, than to have it removed. 2.

Thirdly, The Spirit of Chriſt turns the afflictions of the Saints unto their ſalvation, by ſupplying them with grace to improve all their afflictions, and afterwards to *bring forth the peaceable fruit of righteouſneſſe*, which the beſt of Saints could never do, without the ſupply of the Spirit of Chriſt. As we know not how to bear, or carry under afflictions; ſo neither of our ſelves do we know how to improve them. We ſhould ſoon forget the reſolutions we had taken up, the vows we had made, and the impreſſions that were upon our ſpirits in the day of our adverſity, and we ſhould never be able to performe them, did not the Spirit of God mind us of them, and ſupply us 3.

us with ſtrength, and ability to perform them.

4. Fourthly, The Spirit of God ſupplyes the Saints under their afflictions and ſufferings with inward ſupports, comforts, and cordials to bear up their ſpirits; aſſuring them of a good iſſue of all their troubles, and in the mean time ſecretly ſupporting their hearts, and inabling them to rejoyce in tribulation, and ſo turns their afflictions to their ſalvation.

Having thus opened and confirmed by Scripture, the Doctrine in all the parts of it; I ſhall very briefly give the *Grounds* and *Reaſons*, why all the afflictions of Gods people ſhall turn to their ſalvation.

Reaſon 1. The Firſt *Reaſon*, Becauſe all the afflictions of the people of God proceed from God as a Father, and are ordered by love, and mingled and ſweetned with mercy. The true Believer, when the bittereſt Cup of affliction is put into his hand, may ſay as *Chriſt* did, *Mat.* 26. 39. *Oh my Father!* It is the ſaying of *One*, *Juſtitiæ gladium oleo miſericordiæ Deus ſemper exacuit*; God alwayes whets the Sword of Juſtice, with the oyl of mercy: This is true in reference to the Children of God; God layes the Rods wherewith he corrects his Children in ſteep in the oyle, and honey of Divine Love and tender mercy.

Reaſon 2. The Second *Reaſon*, or *Ground* of the Doctrine, why the afflictions of the Saints ſhall turn to their ſalvation, is; Becauſe Chriſt hath prayed for his people,

people, that they ſhould be delivered from the evill of the world, and of the afflictions they ſuffer in, and from it; *John* 17. 15. *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evill.* He hath not prayed, that they ſhould be wholly delivered from afflictions, but from the evill of them. Yea the prayers of Gods people are, and ſhall be effectual for the attaining of this end, becauſe they are ſeconded and offered up by Jeſus Chriſt.

The Third *Reaſon* of the Doctrine, is, Becauſe Chriſt hath purchaſed the giving of the Spirit for this end, to ſupply the Saints, and to turn their afflictions unto their ſalvation, this is the fruit of the interceſſion of Chriſt. *Reaſon*

So much for the *Reaſons* of the Doctrine; I now proceed to the *Application* of it, in which though I might be very large, yet I having been ſo large in Explication, and Confirmation, and much of what hath been ſpoken to thoſe particulars, being practicall, I ſhall be the briefer in it.

The Firſt *Uſe* is of *Information*.

Firſt, If afflictions ſhall turn to the ſalvation of Gods people, then hence we may inferre; That afflictions are not ſo bad, as we are ready to judge them to be: It may ſerve to correct thoſe black and diſmall thoughts we are ready to entertain of ſufferings, and indeed the reaſon why we ſo look upon them, is, becauſe we judge of them by ſence, and not by faith; What they are at preſent, rather than what they will be in the iſſue; did *Uſe* 1.

did we by the eye of Faith look to that ſalvation, which will be the iſſue of the afflictions of the Godly, we ſhould not either think ſo badly, or be ſo afraid of afflictions, as now we are.

2. Secondly, If affliction ſhall turn to the ſalvation of Saints, through the prayers of Gods people; Hence we inferre, That it is the duty of Chriſtians to pitty, and pray for thoſe that are in affliction, eſpecially ſuch as are their fellow Chriſtians; to have bowels of compaſſion ſtirred up in them, toward their afflicted brethren, and to put up earneſt prayers to God in their behalfe, eſpecially for that bleſſing promiſed in the Text, *that their afflictions and ſufferings may turn to their ſalvation*: The prayers of Saints being an ordained and ſanctified Means for the attaining of this mercy.

3. Hence it follows in the Third place, That it is not onely a warrantable practice, but alſo the duty of perſons in affliction, to deſire the prayers of Gods people for them, eſpecially for this, that their afflictions may turn to their ſalvation: They ſhould more deſire their Chriſtian friends to pray for this, than for the removal of their afflictions; Prayers of Saints being an appointed means to procure this mercy.

4. We may hence inferre Fourthly, That it is a very great mercy for a perſon in affliction to have, and to know, that he hath a ſhare and intereſt in the hearts, and prayers of Gods people, that he hath a ſtock of prayers going on for him, and the prayers of many Saints upon the File in Heaven on his behalfe;

behalfe; The prayers of Saints are very prevalent, *James* 5. 14, 15, 16. *Is any ſick amongſt you?* &c. *The effectual fervent prayer of a righteous man availeth much.* Praying friends are the beſt friends, they are beſt Phyſitians for the ſick man, the beſt relievers of the afflicted ſoul; they may, and are like to prevail with God, not only for the removal of the affliction, but alſo for the pardon of ſin, and turning afflictions to the ſalvation of the ſoul: Oh therefore be thankfull for, and prize a ſhare and intereſt in the prayers of Gods people.

Then in the fifth place; It is a very great ſin, (that which is unchriſtian, yea unmanly, and unnaturall) for perſons, inſtead of helping the afflicted by their prayers, for their getting good by their troubles, to adde affliction to the afflicted, to adde affliction to their bonds, as St. *Paul* complaines in the Verſes before the Text, ſome did to his. Pity ſhould be ſhewed to the afflicted by his friend; ſure then to ſlander and cenſure perſons under Gods afflicting hand, to rake in the bleeding wounds that God may have made in the eſtates, relations, or conſciences of afflicted perſons, it is highly ſinfull, and very provoking of God: This is very contrary to the duty implyed in the Text, of praying one for another, this is when God is a little angry with his people, to help forward his indignation. You may ſee how angry God was with *Edom* for this, *Obadiah* 12, 13, 14. *Thou ſhouldeſt not have looked on the day of thy Brother, in the day that he became a ſtranger, neither ſhouldeſt thou have rejoyced over* 5.

the children of Judah in the day of their deſtruction; Neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſſe, &c. Oh therefore take heed of dealing thus with afflicted perſons, you ſhould not put Vinegar, but Oyle into ſuch wounds; you ſhould not make their wounds wider by bitter words, but labour to heal them by pitty and prayer.

6. We may hence in the ſixth place ſee the neceſſity and benefit of the Communion of Saints, ſeeing the mutuall prayers of Saints each for other, are of ſuch great efficacy and advantage, eſpecially in the time of affliction; this may informe us of the uſefulneſſe of Saints one to another, yea, of the uſefulneſſe of the meaneſt, ſincere, praying Chriſtian, and therefore that the greateſt, richeſt, beſt of men ſhould not deſpiſe the meaneſt and loweſt Saint; There may a time come, when thou mayeſt ſtand in need of his prayers, thou mayeſt be in ſuch a condition, that his prayers may do thee more good than all thy eſtate, thy friends, thy gifts and parts. Thou art a ſtrong Chriſtian, and of great gifts and parts, deſpiſe not thy weak brother, for thou mayeſt ſtand in as much need of his prayers, as he of thy gifts; Thou who art a Miniſter, mayeſt as much need the weakeſt Chriſtians prayers, as he thy preaching. Thou that art great and rich, may in a day of affliction, as much need the poor Saints prayers, to turn thy affliction to thy ſalvation, as the poor man now needs thy purſe, or power to help and relieve him.

Laſtly,

Laſtly, It informs us, That it is as much more the duty of Believers in time of affliction, and ſufferings, to pray for themſelves, and to be earneſt and wreſtle with God in prayer, that their afflictions may turn to their ſalvation: And it alſo informes us, That ſurely the prayers of Believers, put up for themſelves in the day of affliction, ſhall be very prevalent, being put up in Faith; God having made many ſpeciall promiſes to his people, calling upon him in the day of their trouble. 7.

The Second *Uſe* is of Comfort, and Conſolation to the people of God under all their afflictions and ſufferings. Rejoyce in God and Jeſus Chriſt, in the midſt of all your troubles, and in the hopes you have grounded on the Scripture, of a comfortable, bleſſed, and ſaving iſſue of all of them, Reſolve with St. *Paul* in the verſe before the Text, that you will rejoyce, and that upon the ground mentioned in the Text, that they ſhall turn to your ſalvation; Seeing your afflictions ſhall purge out your corruptions, exerciſe, and increaſe your graces, and adde to your glory: Theſe things the Apoſtle aſſignes as the ground of his, and all true Believers rejoycing, and glorying in tribulations, *Rom.* 5. 3, 4, 5. 2 *Cor.* 4. 16, 17. Each of the particulars ſpoken of in the Explication of the Doctrine, might ſerve for ſo many Branches of Comfort; but having ſpoken ſo largely to them there, I ſhall leave them to be returned upon, and inlarged in your owne meditations. *Uſe* 2.

Vſe 3. The Third and laſt *Vſe* of the Doctrine, is of *Exhortation.*

1. Firſt, Be exhorted, ſeeing Gods people may come to know, that all afflictions and ſufferings ſhall turn to their ſalvation, to labour to attain this ſweet and comfortable knowledge; that ſo you may be able to rejoyce in tribulation, which that you may, labour to get and aſſure an intereſt in Chriſt, which is the foundation of this priviledge, of afflictions turning to your ſalvation; for this is not the naturall product of affliction, but the fruit of the purchaſe of Chriſt; and indeavour alſo to walk in obedience to Chriſt, which will be the evidence of your intereſt in him, and conſequently a means to attaine this knowledge.

2. Secondly, Then be exhorted to ſtudy more the preſent duty of an afflicted eſtate, than deliverance from it; Be more ſolicitous to doe thy duty under affliction, than to get rid of it; Do not pore too much on thy preſent paine, but have an eye to future profit: Labour eſpecially after ſubmiſſion unto Gods will, patience, an humble ſilence under Gods hand; for this is the way both to get afflictions ſoon removed, and to get good by them.

To excite you unto this,

Motive 1. Firſt, Conſider the Examples of Gods people, who have done thus, and got much good by it, *Heb.* 12. 1. See *Eli* doing thus, 1 *Sam.* 3. 18.

David

David 2 *Sam.* 15. 25, 26. *Hezekiah Iſaiah* 39. laſt verſ. When he was ſo ſeverely threatned, in reference to his Kingdome and proſperity; yet he ſaith, *Good is the word of the Lord. Abraham* when God commanded him to *offer up his Son, his onely Son Iſaac*, he ſubmits; Oh ſo do thou, though God ſhould call for an onely Child.

Conſider the Example of Chriſt, *Heb.* 12. 2, 3. *Looking unto Jeſus the Author and Finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe*, &c. With how much chearfulneſſe did he ſubmit to drink the Cup his Father did put into his hand? *Matth.* 26. 42. *Oh Father if this Cup cannot paſſe away from me, but that I muſt drink it, thy will be done*: And his cup was much bitterer than thine, there was vindictive wrath put into his Cup, but there is none in thine: Thy Cup of affliction is ſweetned by Chriſt, the ſting and bitterneſſe is taken out by him; did Chriſt ſuffer ſo much for thee, and wilt thou be unwilling to ſuffer ſomewhat for him? God parted with his Son, his only Son for thee, and was not his Son to him as dear, as thy huſband, wife, parent, child can be to thee? Was he not an only Son? Oh therefore ſubmit to God without any reſerve. *Motive 2*

Be earneſt in prayer to God both for thy ſelf, and others, when either thou, or they, lye under Gods afflicting hand, beg the ſupplyes of the Spirit of Chriſt, expect all ſtrength, comfort, ſupport from him, uſe prayer, but reſt not in that, but beg the Spirit, pray for your ſelves and others, for *Motive*

for this afflicted family; Help to mid-wife your own, and others mercies to your, and their hearts by prayer, eſpecially pray for the things mentioned in the Text; *The ſupply of the Spirit, and turning of their afflictions to their ſalvation.*

otive 4. Laſtly, Do not only pray, but when thou art under affliction, ſet faith on work, and act it upon Chriſt, for beſtowing the Spirit upon thee, with his ſupplyes, *To turn all thy afflictions unto thy ſalvation.* It is Faith that muſt fetch in theſe ſupplyes, and produce this bleſſed effect of afflictions, Be ſure to exe.ciſe faith, and then thou mayſt with confidence ſay, as *Paul* in the Text, *For I know that this ſhall turn to my ſalvation, through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.*

FINIS.

THE

Mother and her *Little-Ones* Laſt *Good-Night.*

Occaſioned by the Death of Mrs. *Winifred Pierepont*, the only Child of the Honourable, the Lady *Aliſamon Pierepont.*

Child.

MOTHER, I'me tir'd with play, my head
Doth ake, I muſt away to bed:
Heres *Death* now come to fetch me
And I am ready; ſo *good-night.* (ſtraight,

Mother.

Stay, *pretty-heart*; Oh! ſtay, at leaſt
Untill thy Mother be undreſt:
How canſt thou go? or how can I
Part with thy pretty company?

Child.

Dear Mother, I muſt needs be gon;
Pardon me, you may come anon:
My Father's gon, I know the way,
I'le keep him company whilſt you ſtay.

Mother.

Mother.

You'd more need ſtay, *Child*, ſince hee's gone,
Than leave thy Mother all alone:
Stay then, *my deareſt*, (why ſuch haſt?
And ſee thy *Mother* firſt at reſt.

Child.

Pray ſay, *Mother*, have you not dear
Friends, and Relations left you here?
Have patience then: Iſt not as meet
That little-ones ſhould be firſt aſleep?

Mother.

But tis too ſoon; others ſtill play
Thou know'ſt; whoſe pratlings do allay
Their mothers griefs; and wilſt thou be
The ſubject of my miſery?

Child.

Know not you with what cares, and fears
They keep them up? how many tears
Their falls do coſt? which, if they'd gon
To bed betimes, neither had known.

Mother.

Alas, *Child* thou doſt not yet know
The pleaſures they will have below,
Thou haſts ſo-up; and 'cauſe thou'rt young,
Makes day too ſhort, and night too long.

Child.

Nor they mine: let'm worſhip their faces
In flattring tel-tale Looking-Glaſſes,
See Playes, or Masks, dance Balls, the reſt
Spend at Gleek, Mano, or La beſt.

Mother.

But though't ſhould prove better for thee,
Tis worſe I'me ſure, *ſweet one*, for me:

How

How can I bear that my delight,
Should be removed out of ſight!

Child.

Think not ſo: Iſt not beſt for her
That's apt to turn Idolater,
To have the Curtains drawn before
The Images, ſhe would adore?

Mother.

Since then my words cannot prevail,
Hark what I'le give thee without fail,
If thou wilt ſtay; command I might,
But reſtrain'd company's no delight.

Child.

Your proffers ſometimes great I've thought,
But now (though not your love) as nought.
Babies are no pleaſure to me
Who haſten to maturity.

Mother.

Think then what pleaſures may be found
In other things: How thoul't abound
With thoſe things thouſands do deſire,
And want, yet never can acquire.

Child.

Theſe hollow Ecchoes are to me,
Shaddows and no reallity:
You'd have me happy as the beſt;
Am I not ſo, when once at reſt?

Mother.

Sleep, I well know, like as the Grave
Equalls the King and Galley-Slave:
Therefore why wilſt thou nothing take
To cure thy head, and keep th'awake?

Child.

Child.

Not like effects though ſleep partakes,
Some kills, ſome cures, and happy makes.
Hark; Father calls; *Death*, lets to bed:
Good-night, *dear Mother*, enough is ſaid.

Mother.

Ah *Death*! thou wicked wretch, and cruel;
Muſt I thus looſe my only Jewel!
Is husbandleſs nothing? muſt I be
Now alſo childleſs made by thee?

Child.

Pray, *Mother*, ceaſe; the ſervant muſt
Perform his Maſters will that's juſt.
Strainge! are we loſt when we are gone
To bed and ſafely reſt at home?

Mother.

Hold, *Death*; and let my *All* now buy
A ſhort reprive; that I may try,
What Mothers prayers and tears can move,
With ſighs and groans, the Powers above.

Child.

How paſſion blinds! you know, or might,
Death takes no bribes for mortal wight,
That tears are water, ſighes the gales
Of wind that fills old *Charons* ſailes.

Mother.

Help, help, O friends; let's reſcue then
My Darling from this Lyons den.
Hard are their hearts, hands lame, ſurely,
That ſenſeleſſe, helpleſſe can ſtand by.

Child.

Reſiſt him; He doth fright, and tear,
Is mortals conquerour every where;

Sub-

Submit; a Lamb in Lyons skin,
That frights not, hurts not, hath no den.

Mother.

Well! Since I ſee it muſt be ſo,
I to thy bed with thee will go;
Patience ſhall help me thus forlorn,
And hope t'enjoy th'again at morn.

Child.

Right, Mother! no more ſtrife, I pray,
I for my going, you my ſtay;
Your company will there delight,
So, *dear Mother*, my laſt *Good-night.*

Mother.

Sleep, *Pretty one*, ah! ſleep, tis I
Come to ſing thy laſt Lullabie.
Oh that my ſong were but like thee!
Ne're would be ſweeter harmony.
Thy grace-ful features, tender limbs,
Are but ſo many well-ſet hyms,
To praiſe thy Maker, which thy heart
And voyce can ſing with heavenly Art:
Though I but ſob, *thou art I ſee*
A ſweet piece of mortality.
And groaning Accent, *ah! pure clay!*
Bright as the morn! fair as the day!
Oh thy quick and ſparkling eyes!
That dart like lightning through the skies.
How do thy Cheeks the Roſe excell!
What ſweetneſs on thy lips doth dwell!
Why bluſheſt now? and thy face ſhrouds
Like the red Sun when't ſets in Clouds?
Though thou be little, any may ſee,
That Beautie's drawn at length in thee.

As

Asif Nature in'ts dotage try'd,
If former works might be outvy'd,
So groſt perfections in one ſum,
And call'd it her *Compendium.*
But beautie's Idol's but a skin;
Oh! if we could but ſee within,
And read what's printed there by grace,
We ſhould not then extoll thy face;
'Cauſe that we cannot do, we hover,
Admire the binding, and the cover.
And yet what need where we can ſee,
And hear, Faith, Hope, and Charity.
I'le pauſe, and liſten; friends, come neer.

Perceived you not their ſpeech? then hear.

Bleſt Child, ſayes *Faith*, fear not to lye
Alone, for thine own Father's by.
Though I thee leave, *Hope* ſtayes, and *Love*
Will tend thee all the while above.

Poor Heart, ſaid *Hope*, thou lies too low,
Depreſt with pain and grief I know,
I'le raiſe thy head up, then thoul't be
Out of this groveling miſery.

My Dear, thou lies too cold ſaith *Love*;
Wouldſt thou to Fathers bed remove?
I'le bear thee to him, there thou mayſt
Secure from all theſe evills reſt.

Patience drew neer ſaid, whiſht *Child*, I
Have an Art of ſtrange myſtery;

I'le